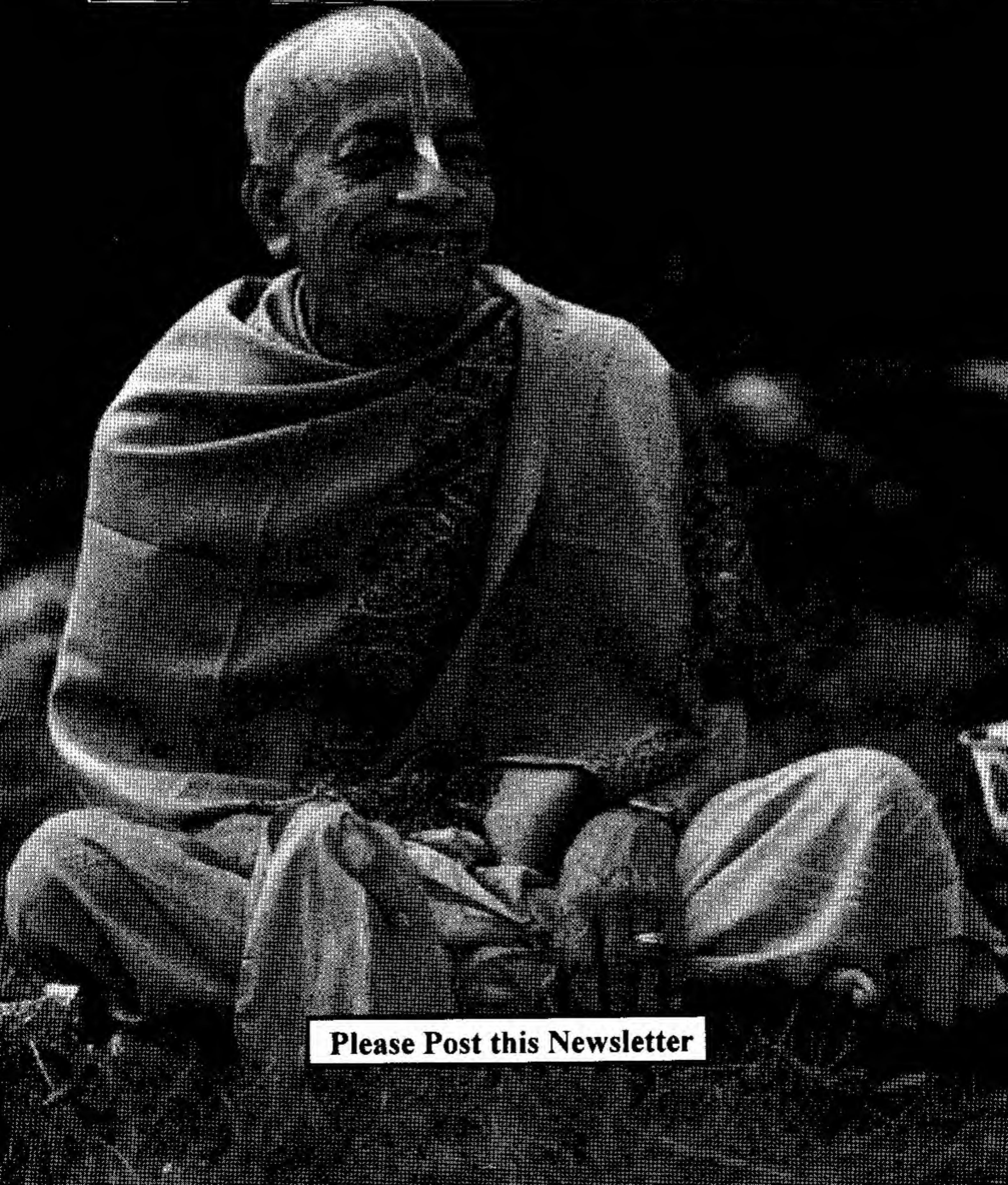


# *Hope this Meets You — in Good Health —*

The Newsletter of the ISKCON Health and Welfare Ministry



**Please Post this Newsletter**





His Divine Grace A. C. Bhaktivedanta Swami Prabhupada  
 Founder-Acarya of the International Society for Krsna Consciousness

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The articles contained in this magazine do not necessarily represent the views of the editors or the Health and Welfare Ministry.

This magazine is not intended to treat, diagnose or prescribe. The information contained herein is in no way to be considered as a substitute for consultation with a duly licensed health-care professional.

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Contributions are welcome for upcoming newsletters.



## FROM THE MINISTER

Over the last year there have been a number of ISKCON Social Development Conferences. I hope they will help lead to changes in the way our leaders see and deal with their responsibility towards the devotees who depend up them, not only for spiritual guidance, but also for the basic necessities of life. Those include, among other things, healthy food and sufficient clothing and shelter, and also adequate and timely health care and proper working conditions. Even in the armed services of the United States, the leaders' first responsibility is to look after their subordinates. How much more concern should the leaders of a spiritual organization (which is supposed to take over the world) have for the devotees who are giving their lives for spreading Krsna consciousness around the world?

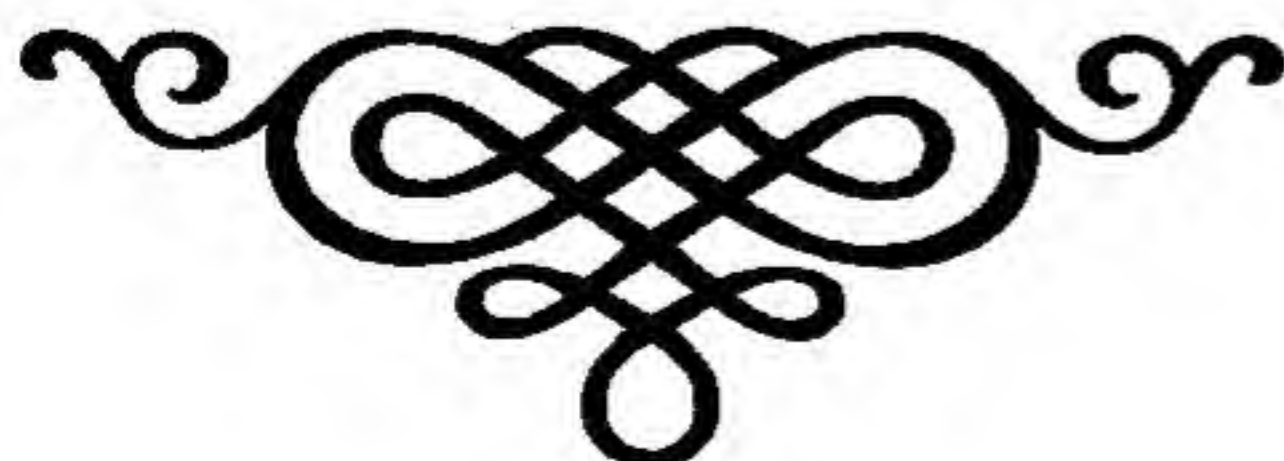
Lord Ramacandra Himself became concerned with how His citizens were viewing His performance as a leader, and disguised Himself in order to understand their feelings and opinions.

Srila Prabhupada once wrote that the GBC should manage things so nicely that there are no complaints: "So far your becoming GBC is concerned, yes, I had wanted that, but there are so many complaints. This is not good. GBC must mean that by his managing, there is not any complaints."

(letter of 23 November 1975)

To provide for the necessities of the devotees within ISKCON will not necessarily be a great expense; it is more a question of organization and cooperation. Let us see that the members of ISKCON create a model in all respects for the rest of society to follow.

Prahladananda Swami



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# Srila Prabhupada on Health

## GBC's concern

Of course, this kind of management of affairs is better handled by the GBC which I have created for this purpose.

First of all, there is no question of a devotee becoming ostracized because he has become ill, nor do I think this is being widely practised. Who has been ostracized? One of the symptoms of a devotee is that he is kind, so if our Godbrother becomes ill it is our duty to help him get the proper medicine and treatment so that he can recover.

Recently our Giriraja became chronically ill in India and had to return to the U.S. for proper medical treatment. There, in our Los Angeles center, he was given his own room and was able to recuperate comfortably, and now he has returned to his full duties in Bombay. Now Tamala Krsna Goswami has just had a successful hernia operation which was arranged free of charge at one of the most modern hospitals, and there is also a girl devotee undergoing operation there also. Tamala Krsna is now living in a room at our temple; the devotees see that he gets all facility, a hospital bed, proper prasada, and personal care and visiting.

So there is no question of ill treating our own Godbrothers simply because they are sick, nor should you allow such neglect to go on. So long we have this material body there will be sickness, but we have to remain on the transcendental platform nevertheless.

As far as a centralized medical plan for the whole society, no such plan or facility or insurance has seemed practical as yet. The best thing is to work it out locally, try to find the services of a free medical facility in Seattle, or some way that sick devotees can be cared for; that is your responsibility. I think further questions of this sort can be handled by the GBC.

(Srila Prabhupada to Sukadeva: Bombay 5 April 1974)

## Srila Prabhupada wanted to visit a hospitalised devotee

Prabhupada visited Geneva in 1974, and Lilavati dasi arrived there to type for him, but she had contracted hepatitis and soon had to go into the hospital. Three days after his arrival, Prabhupada called for the temple president, Guru Gauranga, and asked him where Lilavati was. He was told that she was in the hospital. Prabhupada then asked if anyone had gone to see her, and Guru Gauranga explained that everyone had been so busy that no one had thought to go. "We shall go see Lilavati. Make all preparation," Prabhupada said.

Guru Gauranga immediately set about readying the car and the devotees, and he made arrangements for prasadam. When everything was ready, he told Prabhupada. Prabhupada said, "Very good," and told them all to go to see Lilavati.

Prabhupada himself stayed behind, but almost everyone else in the temple went to see Lilavati, who became very much enlivened by the care and concern which Prabhupada was showing her.

(Prabhupada Nectar 5)

## Srila Prabhupada's advice

Palika dasi was once very ill, and although doctors had prescribed mudpacks from the Yamuna and other remedies, she remained in a critical condition. A devotee described to Prabhupada Palika dasi's symptoms. Prabhupada said she should take *carnamrta* and that two women devotees should alternate chanting Hare Krsna right next to Palika all day and night. Palika dasi was cured by this treatment.

(Prabhupada Nectar, Book 5)

## Best use of a bad bargain

Regarding Bhumata devi dasi's affliction, she should simply take the proper treatment. Make the best out of a bad bargain. This material body is a bad bargain because it is always miserable. So, to make the best out of this bad bargain means to render devotional service in any circumstance. The dust from the lotus feet of the spiritual master is never to be used for material benefit. That is a great misconception. The best thing is that the girl tries her best to chant 16 rounds daily and to follow all of the rules and regulations even if she is afflicted with something, and in this way she will fully understand the mercy of Krishna and the spiritual master.

(Prabhupada to Krsnanandini: 8 April 1975)

## Pilly consciousness

Melbourne, 1974

Prabhupada received letter containing a report on the New York temple. The report stated that the devotees were regularly taking vitamin pills because they felt weak. Prabhupada laughed, calling it "not Krsna consciousness, but pilly consciousness".

"Wheat chaff and other unusable items are packed into vitamin pills and sold at high prices. There is a health fad," he explained, "and others are taking advantage and making money. That is all that is going on." He then explained the source of vitamins: "Just as cows eat grass and chaff and produce milk, vitamins were similarly coming from the fire of digestion."

(Bhurijana dasa: *My Glorious Master* page 235)

## Bad signs

Prabhupada once said that he who cannot sleep immediately upon resting and who passes stool immediately after eating will soon be called by Yamaraja. But if he passes stool before eating and urine after, a physician cannot earn a living from him. (Prabhupada Nectar 5)

## Milk for expecting mothers

Prabhupada was always very concerned that his devotees maintain their health. One time he expressed this concern to one of his spiritual daughters who was pregnant, and he gave her advice about health.

When Prabhupada was in Philadelphia, Sarvesvari dasi would cook for him. Once, when she went into

(Please turn to page 6.)



# Letters to the Editor

## THE SPIRITUAL SIDE OF THE HEARING LOSS INFORMATION

When the information first appeared about the dangers of loud kirtans to hearing ability, I heard one comment: "so now kirtan is Maya?". No, kirtan is divine. But this scare should help us to understand that sometimes we put too much stress on loudly playing mrdangas and kartals in some sort of competition, and to some extent we minimize the holy name, which is the real purpose of the kirtan.

There is scriptural stress on 'loud chanting':

"Srla Jiva Goswami instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the Padma Purana." (SB 2.1.11 Purport)

"One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess ear holes like the holes of snakes and a tongue like the tongue of a frog." (SB 2.3.20)

"Thus when one chants the Hare Krsna maha-mantra loudly, he actu-

ally shows mercy to all living entities. (SB 4.31.19 Purport)

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders." (SB 11.2.40).

We could go into many different understandings of the meaning of "loud." In some cases it means not murmured silently.

But at least 'loud' means that it should be heard. The emphasis is on the mantra. The music is meant to enhance the hearing of the mantra.

It is true that our hearing could be damaged by too much amplification of drums and cymbals. We should take this warning as a spiritual message to refine our kirtans so that they are pleasing to everyone.

Your servant,  
Kavindra Swami

Dear Editor,

Please accept my humble obeisances. All glories to Srla Prabhupada!

I just had the very pleasant surprise of reading a copy of "Hope This

Meets You in Good Health," which I found by a temple telephone.

Having spent twenty-five percent of my entire childhood incapacitated by sickness I am consequently very health-conscious out of necessity; therefore, I appreciate greatly the formation of the ISKCON Health and Welfare Ministry, of which I had not heard of before. It is programs like this that really make me proud to be a member of ISKCON. The priorities and tone of the whole newsletter sit well in my mind, very much indeed.

I was also pleased to see that you are utilizing my Prabhupada ink drawings though I have 2 requests in this regard:

(1) Please see that I am suitably credited (I assume that my name was not known)

(2) I am not computer literate, but please see that whoever presses the buttons or moves the mouse makes sure the image is not distorted one way or the other. The portrait in the circle on page 10 in the second issue is stretched too wide whereas on page 2 it is very nice.

Your servant,  
Ananta Sakti dasa

## Srla Prabhupada on Health

(continued from page 5.)

Prabhupada's room to remove his plate, she noticed that there was a full cup of milk left. Prabhupada told her she should drink it. He said she should drink as much milk as possible while she was pregnant and nursing and in this way her baby would be very happy, healthy and peaceful. Sarvesvari dasi said she would drink the milk and she took his plate away.

As Sarvesvari carried Prabhupada's plate down the stairs, Brahmananda passed her and spotted the milk. "Give me that milk!" he said. But Sarvesvari said she couldn't because Prabhupada had told her to drink it. Brahmananda then

conceded that she needed it more than he.

## Dahl and Chapatis

Prabhupada once asked Nandarani dasi if her children ate *dahl* and *chapatis* every day. At that time the children were ages one and two. Nandarani said yes, and Prabhupada approved. He said that if children ate *dahl* and *chapatis* from the time they were young, they would always be healthy. He said the *dahl* should be very hot and that she should soak the *chapati* until it was very soft, and then the children could eat it. He said she could mix rice in the *dahl* as well. Prabhupada said that *urad dahl* is the best, then mung, then lentils, but that soyabeans are not needed.

**Ceremony for departed Vaisnavas**  
Regarding the auto accident, just hold a condolence meeting for Raghava dasa brahmachari, and pray for his soul to Krsna for giving him a good chance for advancement in Krsna consciousness. Certainly Krsna will give him a good place to take birth where he can again begin in Krsna consciousness activities. That is sure. But we offer our condolences to a departed soul separated from a Vaisnava. Do you know that there must be prasada distributed? After three days after the demise of a Vaisnava a function should be held for offering the departed soul and all others prasada. This is the system.

(Srla Prabhupada to Revatinandana: 14 November 1973)



# Controlling the Tongue

by Satsvarupa dasa Goswami

A quest for health led me to a yoga-naturopath clinic in South India at the end of 1995. As I began to practice the regimen with enthusiasm, I began to feel self-righteous about not eating so much. In an oversimplification of the process, I equated a small intake of food with control of the tongue.

I thought of an article I could write for the Health Ministry magazine: it would be a chastising of most ISKCON devotees for their eating what I now considered a too-heavy diet of *dahl*, rice, *chapatis* and *subji*. I would especially criticize them for eating sweets. I would write a "Confession of a Sweets Addict" and tell how I used to love Radha-Damodara's *burfi* but now vowed never to take it again.

I wrote a letter to Prahladananda Maharaja suggesting my article. In the meantime I went on fasting—and feeling weaker. After a few weeks, my *brahmacari* assistant, Madhu Mangala, and I left the clinic having lost quite a bit of weight and uncertain of the result of our endeavors.

A few weeks after that Madhu Mangala fell critically ill, and I also, being extremely skinny, felt no "get up and go" to combat my usual chronic illnesses. At this point, a lifetime Indian Vaisnava, at whose house we were staying in India, convinced me to again begin taking the regular Indian diet. He reminded me that this was Prabhupada's diet, and I shouldn't take a negative attitude towards Krsna's *prasadam*.

When we resumed our normal diet our strength returned. Then I realized I could not write the article I had been thinking of. I thought that it was too self-righteous and even fault finding with devotees. I had not received an answer to my first letter to Prahladananda Maharaja, but I wrote

him, sheepishly this time, saying I didn't think I could write the article.

Maharaja wrote back to me: "I am happy to hear that you and your assistant, Madhu Mangala, are both recovering from not sufficiently honoring *prasadam*. Failure is the pillar of success. If you had succeeded in overcoming material desires by simply mental determination that would not have been as good an example as by conquering the tongue by learning how to take *prasadam* in Krsna consciousness. This I think would



make a more appropriate story for the magazine than the one you were

***'A devotee's success in eating is not perfect health, but remembrance of Krsna in each bite. To help us come to that platform Lord Krsna is giving us Krsna prasadam and various instructions how to eat properly'***

originally planning."

Now I am back to a normal weight, and feeling more strength for struggling with inevitable diseases that come with the material body. I am eating a diet that Prabhupada introduced me to in 1966, and remembering his many statements that control of the tongue is best achieved by eating only food offered to Krsna.

Of course, the injunction that we may control our tongues by eating *prasadam* is one that may be abused. In Text 1 of *Nectar of Instruction*,

Rupa Goswami states that the sober person is able to control the urges of his tongue.

In his commentary, Srila Prabhupada states:

"If we can practice accepting only remnants of food offered to Krsna, it is possible to get free from Maya's victimization. Vegetables, grains, fruits, milk products and water are food to offer to the Lord, as Lord Krsna Himself prescribes. However, if one accepts *prasadam* only because of its palatable taste and then eats too much, he also falls to trying to satisfy the demands of the tongue."

Although I have returned to a balanced diet, I can't say that I have conquered my chronic material disease, or, for that matter, my tendency toward fault-finding and other *anarthas*. Neither was I satisfied that I had rounded out this little essay. Was I merely trying to give advice about how to eat, and, if so, would that be an adequate message for the devotee readers? Once again I appealed to Prahladananda Swami by presenting him my notes for this essay. He provided, I think, a suitable conclusion:

***'A devotee's success in eating is not perfect health, but remembrance of Krsna in each bite. To help us come to that***

***platform Lord Krsna is giving us Krsna prasadam and various instructions how to eat properly. Especially in this age true health is rare, and though many paths promise health, they seldom work for everyone. However, by following Lord Krsna's basic instruction on health with proper understanding, we increase both our material and spiritual health will benefit. But even more important is the advancement we make in Krsna consciousness, which is the only really happy position.'***



# The Four Pillars of Treatment

by Prahladananda Swami

In an ancient ayurvedic text, *Charaka Samhita*, four essential pillars of treatment are mentioned: the physician, the nurse, the medicine and the patient. The quality of these pillars greatly effects the outcome of the treatment. Another, even more important factor is the Supreme Lord. Prahlada Maharaja says that the protection of parents, a strong boat or a good physician is insufficient to assure one protection. The ultimate shelter is Lord Krsna, and one who is protected by Him is actually protected. Lord Krsna's supreme will also determines the presence or absence of these four pillars. First let's examine the basic qualifications of an effective physician.

A physician should be learned in the ayurvedic texts (or whatever bona fide system of medicine they are practicing). They should also have practical experience. Since cure is effected by *yukti*, or a combination of factors properly put together, theoretical knowledge alone is insufficient. To a some degree, awareness of the various factors that cause disease and effect a cure is developed through the doctor's experience.

Also physicians should be pure in habits and intentions. That means that they should be in the mode of goodness and possess such qualities as truthfulness, cleanliness, sense and mind control, and know the scripture. Physicians in the modes of ignorance and passion, have qualities born of laziness and material desires and will probably not have the sensitivity or the intelligence to understand the needed remedial measures to properly treat their patients.

Knowledge is born from the mode

of goodness. Physicians greedy for material things, such as money or fame, will have agitated senses and minds with unclear intelligence. That will make it difficult for them to understand the psychological problems that their patients may be experiencing.

nate the mucus. Someone suffering from an ulcer (a *pitta* condition) will react very differently. Hot spices will tend to aggravate the condition.

Fourth, a patient must be willing to do what is necessary to become cured or, at least for their condition to be improved. They must try to understand and carefully follow the directions of the doctor and nurse and must not become overwhelmed by anxiety and fear. Negative emotions in themselves can cause further complications. Sometimes patients are not very serious about actually being cured. Other obligations may take precedence over their physical or mental illness.

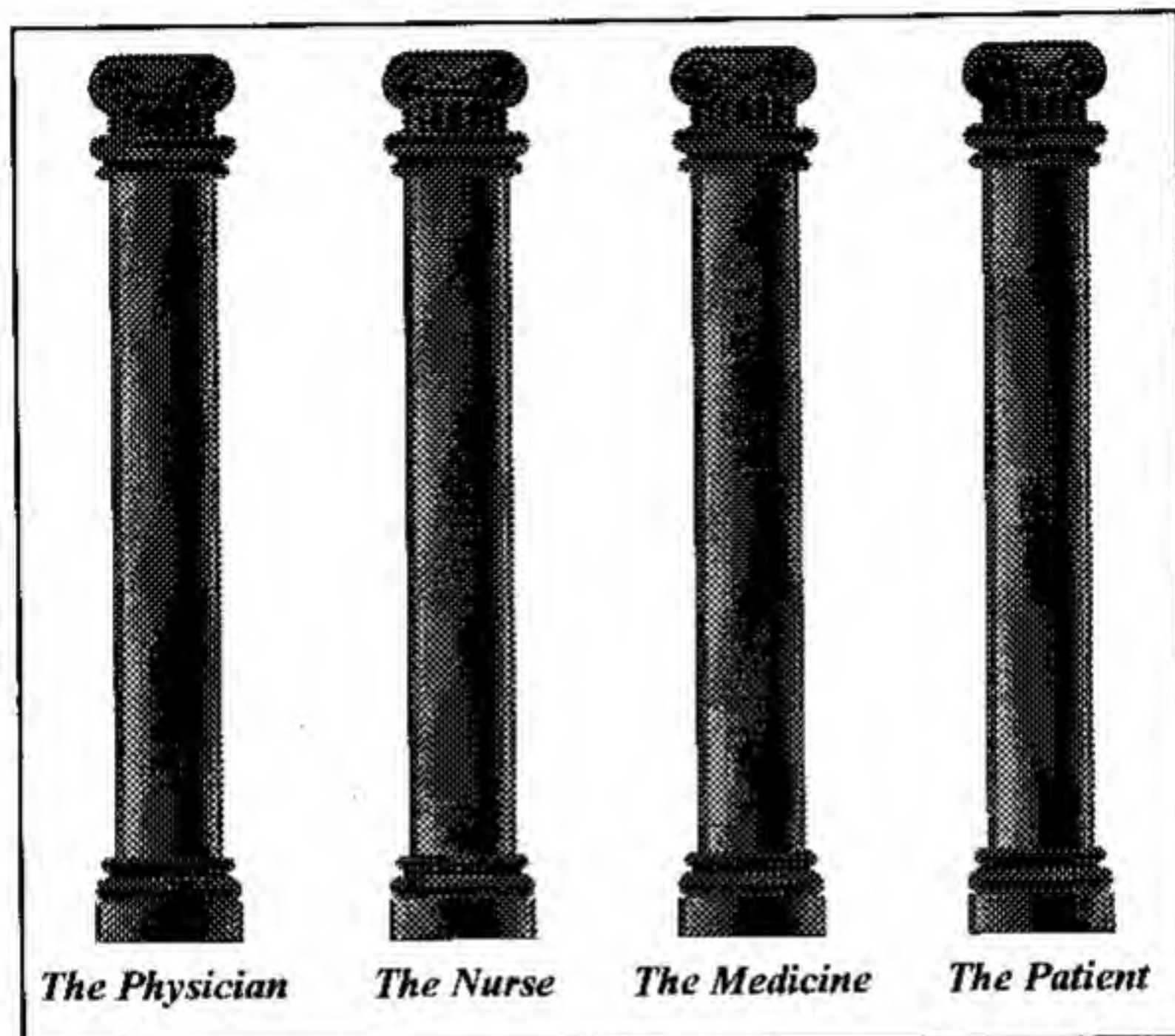
The *Charaka Samhita* lists four types of people who will not become cured. Among them

is anyone who puts career before health and the religious fanatic. Such people cannot expect to have their problems remedied, and they are usually satisfied just to have the symptoms obscured.

Ayurveda is an ancient medical science that takes into account these four factors in the treatment of disease. Although at one time ayurveda was a complete science that included detailed knowledge of surgery and psychiatry, major parts of the science have been lost in time due to different factors, such as invasions into India of different cultures. Therefore it is not always practical, especially outside of India, to rely on ayurveda for various types of physical or mental diseases.

There are, however, many types of medical treatments that are in harmony with ayurveda and work on similar principles.

Chinese medicine, which is simi-



The Physician

The Nurse

The Medicine

The Patient

Second, nurses must understand the directions of the physician and carry them out accurately. A nurse must be dutiful and sympathetic to the patient, as well as clean and pure in all aspects of their duty and consciousness.

Third, the remedy should be pure and potent and correct according to time, place and circumstances. It must be administered at the right time and in proper doses. It should effect a cure in a variety of ways. For instance, we should understand that anything that regulates and balances the digestive fire is medicine; anything that disturbs the digestive fire is poison; and anything that the digestive fire can digest and properly assimilate is food. However, *one man's food, however, may be another man's poison*. Those suffering from a cold (a *kapha* imbalance) may benefit from hot spices, which increase the body's ability to digest or elimi-



lar in many aspects to ayurveda, deals with many of the same principles of physiology and treatment. For instance, *vata*, *pitta* and *kapha* have their correspondence in Chinese medicine as yin, yang, and blood.

The concept of meridians and their effects on the body is similar in both medicine. As one may have faith that

***'Therefore, whenever there is bodily trouble we may adopt the prescribed methods of medical science and depend upon Krishna for His mercy'***

ayurveda will be more effective in dealing with chronic problems than allopathic medicine, similarly, one could also expect Chinese medicine and similar sciences to be effective in dealing with such problems.

Srila Prabhupada seemed to prefer ayurveda, but under certain circumstances he also took allopathic medicine, but not always according to the doctor's directions. Srila Prabhupada wrote in one letter.

*"I may inform you that I am inclined toward Ayurvedic treatment. You can consult the Ayurvedic physician in Vrindavan who is a Gaudiya Vaishnava... Consult necessary physicians and let me know what I am to do. In Mathura there are undoubtedly many Ayurvedic physicians and many quacks also. Try to avoid the quacks."*

(letter to Sri Krishna Pandit from New York, 1 June 1967)

Srila Prabhupada sometimes mentioned that a bona fide physician must give both diet and medicine. Krsna consciousness, which cures the disease of repetition of old age, disease and death, also has its method of treatment. Srila Prabhupada writes in the Caitanya Caritamṛta: *"A diseased person needs both proper medicine and a proper diet, and therefore the Krsna consciousness movement supplies materially stricken people with*

*the medicine of the chanting of the holy name, or the Hare Krsna mahamantra, and the diet of prasada."*

Everything that we eat affects us physically and mentally. How can a complete medical science not take into account what we eat? Indeed, a truly learned physician must know the effects of food as well as the influence of activities, the environment and consciousness on the patient.

These factors must be analyzed



especially as to how they affect the digestive fire of the patient. In ayurveda, the gastro-intestinal tract is considered the origin of health and disease. Disease begins with an imbalance within the body, mental or physical, which cause an imbalance in the digestive fire. This leads to indigestion and then toxins, or *ama*, which in turn blocks the gross and subtle channels in the body. This blockage prevents nutrition from reaching tissues and cells and stops waste products from being eliminated. Any medical science that does not

takes these processes into account is an incomplete science and can do little good to correct the root cause of physical and mental disturbances.

Out of all the factors, the physician is said to be the primary factor in the treatment. In ayurvedic science, physicians ascertain how strong both the disease and the patient are and compare their strengths. They must also consider what the possible causes of the disease are, such as the balance of the patient's *doshas*, the wastes, the climate, and the patient's mental state. Of all these factors, the patient's mental state is the most important. Cure can be lasting only when the patient agrees to abide by the laws of nature.

A doctor must also know the prognosis of the disease. There are four prognoses of disease: those that are easily curable; those that are curable with difficulty; those that can be relieved; and those that are incurable.

In the *Charaka Samhita* it is mentioned that anyone who puts their career before health is doomed to suffer repeated illness. Srila Prabhupada generally took the practical and scriptural point of view toward health. He once wrote to a disciple: *"Therefore, whenever there is bodily trouble we may adopt the prescribed*

***'The quality of these pillars has a great effect on the outcome of the treatment. Another even more important factor is the Supreme Lord'***

*methods of medical science and depend upon Krishna for His mercy. The best remedy, not only for Syama Dasi but for everyone, is to consult some approved physician. But ultimately we have to depend on the mercy of Krishna, so we should chant regularly, pray to Krishna to give us a chance to serve Him, and, if required, we may adopt the approved method of treatment."* (Letter to Kirtanananda Los Angeles 14 February, 1969.)



# Ayurvedic Health Retreats

by Raga Manjari devi dasi

The recent revival of interest in ayurvedic healing suggests the emergence of new insights and perspectives on health and healing. Ayurveda may be new in the Western world, scholars maintain that it is the oldest medical science, over 3,000 years old. Ayurveda literally translates as "The Science of Life". It involves the whole scope of healing specialities, which can be summarized in the following eight branches:

- 1) General medicine (*Kaya chikitsa*)
- 2) Surgery (*Salya chikitsa*)
- 3) Ear, Nose and Throat (*Salakya tantra*)
- 4) Pediatrics (*Kaumara bhritya*)
- 5) Toxicology (*Agadatantra*)
- 6) Psychiatry (*Bhuta vidya*)
- 7) Geriatrics/Rejuvenation (*Rasayana*)
- 8) Aphrodisiacs (*Vajikarana*)

Innumerable modalities are employed by ayurvedic physicians according to the individual patient's constitution and imbalances. They include mineral preparations and herbal preparations (oils, powders, decoctions, infusions, medicated ghees and medicated wines).

To gain the full benefit offered by ayurvedic treatments, doctors recommend a retreat lasting a minimum of twenty-eight days in an ayurvedic clinic (*Shala*). Effective treatment is available for acute and chronic conditions of mental or physical origin.

The holistic approach taken by ayurvedic physicians ensures all aspects of the patient's needs are considered. The patients I interviewed during my research visits to ayurvedic retreats in India felt genuine, long-term relief from their ailments. The patients traveled from all over the world and distant parts of India to receive treatment. Many scheduled annual retreats in order to maintain and increase the sense of well-being ayurvedic treatment had given them in the past.

## TREATMENTS

Every patient will get a treatment plan, diet and exercise regime tailored to their individual needs. The

diet is pure vegetarian and the exercise may be *hatha-yoga*, physiotherapy movements or gentle walking. The treatment fee varies dramatically depending on the individual medical requirements. The standard price just for accommodation varies from \$30 US a week up to \$100 US a week, according to the facilities of the Kerala-style ayurvedic retreats I visited and studied at.

## ABHAYANGA

Full body and head massage with herbal oils freshly prepared on the premises. As with most treatments



this is carried out by several trained masseuses or masseurs on a specially carved wooden table. This is called a *Droni* and is made from a single log of medicinal wood such as teak, sandal, *neem* or *devadani*.

**Indications:** Beneficial in many diseases, but particularly good for arthritis in thin patients, musculo-skeletal disorders and neuropathies.

## DHARA

Milk, buttermilk, medicated oils, ghee or herbal decoctions are poured on the head or body in a specific way from a wide-mouthed earthen vessel with a cord hanging from its centre. The treatment lasts for one and a half hours.

**Indications:** *Dhara* alleviates fatigue, improves mental capacities and re-

stores systemic imbalances. It is specifically useful in insomnia, chronic fatigue, chronic headaches, ear and nose diseases, neuropathy, spondylitis, paraplegia and psychiatric disorders.

## PIZHICHIL

At least four attendants are required in this treatment. The patient lies on the *Droni*, a clean cloth is then tied around the patient's head to prevent oil from pouring into their eyes. The attendants then dip cotton strips or cloth into warm medicated oil and apply the oil by squeezing it from the cloth onto the body. The patient is then massaged all over and subsequently bathed in special herbal infusions and pulse flours. The treatment generally lasts for about forty minutes.

**Indications:** Specific in musculo-skeletal disorders, rheumatoid arthritis, osteoarthritis, lumbago, sciatica, hemiplegia, neuropathy, chronic fatigue, skin disorders and mental disturbances.

## NAVARAKIZHI

This treatment causes the whole body to sweat by gentle application of warm medicinal rice and herbs. Medicated oil is massaged over the head and body of the patient. The patient then lies on the *Droni* and cotton bundles of special *navara* rice and herbs soaked in milk are massaged into the body. The bags are then re-heated and the massage is continued for up to one and a half hours. The excess rice is then cleaned from the body, followed by oil massage and a warm bath.

**Indications:** Musculo-skeletal disorders, paralysis, sciatica, digestive weakness and skin disorders.

## SIROVASTI

This treatment requires the patient to get fitted with an open-topped dunce cap. It is fitted around the head with special dough and cloth. The patient generally sits upright as warm, medicated oil is poured into the cap, effectively covering the crown of the head. The oil remains in the cap for



about forty-five minutes. The oil is drained away and fresh oil is massaged over the head and body. The oil on the head is then wiped with dry towels and the patient's body bathed in warm water.

**Indications:** Ear, nose and throat disorders, chronic headaches, facial paralysis, spondylitis, insomnia, psychiatric and nervous disorders.

## PANCHAKARMA TREATMENTS

These are a series of five purificatory practices designed to de-toxify and rejuvenate the body and mind. They must only be attempted under the strict supervision of a highly qualified ayurvedic doctor.

**Vamana** (medicated vomiting/emesis)

Special foods are given the night before the *vamana* in order to increase the mucus in the stomach. The following morning more special food is taken and a purgative is given. When the emesis ceases the patient is sometimes given a medicated cigarette.

**Indications:** Addresses *kapha* imbalances such as obesity, digestive disorders, certain respiratory disorders, general ENT congestion, diabetes, heartburn and acne.

**Virechana** (medicated purgation)

A special diet is given at least five days before a purgative herb is administered. The patient then empties their bowels in the morning and no food is given until the evening.

**Indications:** Addresses *pitta* imbalances which may manifest as hemorrhoids, boils, skin pigmentation, jaundice, ascites, chronic fever, intestinal disorders, chronic constipation, filariasis and other conditions.

**Vasti** (medicated enema):

This involves the injection of fluids into the anal, urinary or vaginal canal. A special instrument called a *vastiyantara* is used. The injected substance may be either medicated oil or a herbal decoction. Generally both substances are used. It is painless and many ayurvedic doctors claim it is the most effective therapy in ayurveda.

**Indications:** Some of the many conditions treated with *vasti* include constipation, genito-urinary tract disorders, digestive disorders, musculoskeletal disorders and reproductive

system imbalances.

**Nasya** (Nasal medication)

*Nasya* is the nasal administration of medicated oils, pastes or powders. Many of the cranial nerves extend to the nasal cavities. Drops applied to this area can effectively spread their potency to the entire head, which often benefits the whole body. The patient is massaged with oil, made to sweat and the *nasya* is administered into the nostrils. The procedure is very simple and comfortable. The maximum dose administered at one time is generally 10 drops in each nostril. The usual dose is about 4-6 drops.

**Indications:** Headaches, tinnitus, sinus complaints, facial neuralgia and paralysis, swollen glands, skin diseases, eye diseases, coryza and paralysis, swollen glands, skin diseases, eye diseases, coryza and epilepsy.

**Rakta moksha** (Blood letting):

This system is very rarely used today. Sometimes leeches are employed in order to suck out impure blood from varicosities.

## WHERE TO GO:

The ayurvedic retreats of Kerala and Tamil Nadu are reputed for their lush green surroundings and friendly, spiritual atmosphere. They pride themselves in their service-oriented mood and their highly qualified doctors and staff. Only in South India can you find ayurveda still being practiced strictly according to ancient traditions in their purest form. I visited the following retreats and would highly recommend them for their high standards in all areas of their operation.

I have listed them in order of preference:

### THE ARYA VAIDYA PHARMACY

Director: Mr Krishna Kumar

1382, Trichy Road

Postal address:

Ramanathapuram

PO Box 7102

Coimbatore - 641 045

Ramanathapuram

Tamil Nadu

Coimbatore - 641 045

South India

Phone: 91 422 213188, 214132, or 214953

Fax: 91 422 214953

### THE ARYA VAIDYA SALA

Kottakkal

Kerala 676503

South India

Phone: 91 4934 2216-2219, 2561-2564, or 2571

Fax: 91 4934 2210

### VAIDYA MADAM VAIDYA SALA AND NURSING HOME

Mezhathur

Trithala

Palakkad

Kerala

South India

Phone: 91 4927 72044

President: Mr Poomully Neelakandan  
Namboodiripad

Shoranur - 679 123

Palakkad

Kerala

South India

Phone: 91 492 622403, 623225

Fax: 91 492 622798

### THE PARAKKOTTIL KRISHNAN MEMORIAL AYURVEDIC RESEARCH & CHARITABLE HOSPITAL

Chief Physician: Dr. Krishna Mohanan

Sreekrishnapuram - 679 513

Palakkad

Kerala

South India

Phone: 91 4926 661291

It is advised that you book at least two months in advance and contact each respective clinic for their current fees. Please feel free to contact me with further inquiries.

• *Raga Manjari is a disciple of Bhakti Charu Swami. She is currently practicing Naturopathy, Homeopathy and Ayurvedic Medicine in Australia with her fiancée, who is a qualified Ayurvedic Doctor.*

*They may be reached by telephoning (00 11 61 70) 985920.*



# Stress

by Padmanabha dasa

Ayurveda explains health or disease in terms of the balance of the three *dosas*. Each pair of *dosas* should theoretically control a third. When imbalances appear, we expect to see various diseases, depending on which *dosa* is out of balance. Too much water or too little water, too much fire or too little fire, too much air or too little air—all these produce diseases.

But other factors can cause difficulties. One of them is stress.

Very often we hear that people are suffering from stress or anxiety, but we seldom understand that stress and anxiety directly influence the internal organs. We understand, of course, that a person's mental condition affects their health, but very often we think the influence is merely psychological and that the mind does not directly affect particular organs. So sometimes we may think: "Well, this person is just a little too mental; it's all a psychological problem; there's really nothing wrong." But that's not a fact. Great anxiety or mental stress may have very specific repercussions on certain organs and hinder their normal function.

In the West, anxiety and mental stress are considered purely psychological because Western physicians have no way to measure how stress influences particular organs. "Stress" is a general term. Things that can affect an organ negatively are psychological stress or anxiety, physical stress such as overwork, bodily injury, or an operation, and extremes in weather. Sudden changes in weather or weather that is extremely cold or too hot are attacks on the body and the psyche. All these factors can cause tension in an organ and have detrimental effects.

Which organs are susceptible to stress? First, the circulatory system. Someone under a lot of stress may find that his or her feet and fingers

are always cold. This problem occurs because stress blocks the middle of the body. The blockage generally starts in the kidneys and affects the circulation. When kidney function is compromised, the blood pressure may

***'Each pair of dosas should theoretically control the third, but when imbalances appear, we should expect to see various diseases, depending on which dosa is out of balance. Too much water or too little water, too much fire or too little fire, too much air or too little air—all these produce disease'***

become too high or too low. If it's too low, then when one tries to stand up suddenly, the kidneys, which control these things, don't adjust fast enough and one doesn't get the necessary blood pressure. Therefore he or she feels dizzy and may even black out. That's a kidney problem, and it can be caused by stress. The kidneys are connected with blood purification, so a problem with them often results in skin problems. Skin problems therefore are sometimes a symptom of stress. But stress is not limited to causing kidney problems; it can exacerbate any weakness in the body.

In general, however, stress is a fire killer, so it often weakens the digestion. We have seen that most people who suffer from stress have trouble digesting a big meal; they do better if they eat smaller quantities three or four times a day. Such a regimen should be recommended only after diagnosis, which is the only way to be absolutely sure that stress is present and that the problem isn't caused by some other factor.

In ayurveda, we have a particular technique that allows us to immediately detect the degree and effects of stress, and that is the pulse diagnosis. There are three main kinds of pulses, and they are to be found in the course of binding places on the wrist. Therefore when an ayurvedic doctor takes the pulse, he uses three fingers on each wrist: one finger to

find the *vata* condition, one to find the *pitta* condition, and one to find the *kapha* condition—that is, air, fire, and water. So each of these three pulses should have its own location.

The air pulse is compared to a snake: the snake has no power and no energy—it just moves—so the pulse under the skin is felt in that way; there's motion but no power and no energy. The *pitta* pulse is the energy pulse. Here I should find a real bounce,

and therefore this pulse is compared to a frog—it jumps underneath the skin. But this pulse should also not have much power; it should just be energy—frogs don't have power. The third pulse, the *kapha* pulse or water pulse, is compared to the swan. The swan is a large bird and has some power, but it's graceful—it's powerful and graceful, smooth, but doesn't have much energy.

So these three pulses should all differ from one another; that's the normal, healthy condition.

But if the organs corresponding are disturbed by stress, these pulses will be abnormal. They will become thinner and harder, like a string on a guitar; if you snap a guitar string with your finger, it feels hard and thin. In this way we can understand that a particular organ or a particular area of the body is being affected by stress. There's nothing we can do in this regard by changing the diet, which is one of the main things we do to correct imbalances in the *dosas* themselves.

Here we have to employ mechanical processes to alleviate the problem.

However, there is one medicine that can help in this regard, and that is something called *bola* in Sanskrit. It is called *bola* because it has a relaxing effect and is therefore used in temples and in churches as incense—to get people to relax so they can meditate or chant (*bola*) better. *Bola*



can be taken internally as a medicine, and is most effective as a tincture (alcohol mixture).

Tinctures are very effective because alcohol, like yogurt, takes on the qualities of the herbs or medicines mixed into it. In this way the medicine doesn't have to be digested—it's absorbed immediately into the body through the alcohol. Because alcohol is so fine, so ethereal, the medicine gets absorbed very deeply into the bodily tissues. Therefore tinctures are especially effective, and in fact this is the only medicine that works.

The other methods of combating stress are massage, *asana*, and *pranayama*. Concerning massage, there are two things we can do. The first is to massage a point on the abdomen one hand-width below the navel. One should lie down and measure with his own hand below the navel and find this point. Interestingly, this point and others like it correspond to the points used in Chinese acupuncture, which originally comes from the *Vedas*. These points are like little valleys in the musculature, and if you find the right point your thumb will fit right in.

You should massage the point below the navel in the following way: Start in the middle of the point and then massage in a spiral from inside to outside, clockwise as seen from above the patient. Always return to the middle and work to the outside; this will help remove some of the negative energy that's stored up. The negative energy will also come into the thumb, and this energy has to be thrown away every now and then, otherwise you'll get a cramp in your thumb.

The second kind of massage is a nose massage. Put some ghee on the end of both little fingers. Then, massaging one side of the nose at a time, go up as high as you can with the thumb facing downwards, so that the finger is against the septum (the wall separating the two nostrils). As you go up as high as you can, massaging gently, you can push the septum out of the way and get quite high in the nose. This part of the body is connected with the lower region and will relax it. This massage is very good to do before taking rest, because it

will also help you breathe deeper and get a better rest. First do one side and then the other. The massage doesn't have to be very long—half a minute or so.

*Asana*. The *asana* for combating stress is called *yoga-mudra*. Sit in the lotus position, and then with the hands held together behind the back, relaxed, lean forward as far as possible. Stay in that position for at least three or four minutes, during which you should concentrate on the abdominal breathing. The combination of the *asana* with the breathing will massage the internal organs and help relieve tension.

*Pranayama*. For *pranayama* we do the "complete breath," which has three distinct stages. The first stage is called abdominal or belly breathing, in which only the muscles at the bottom of the abdomen work; the chest doesn't expand, nor do the shoulders move. In the second stage, the chest expands but the shoulders still don't move. And in the third stage only the shoulders move upwards. So this three-stage breathing—the expansion below, the expansion in the middle, and the expansion above—all allow for greater space to be created in the chest cavity, and this pulls more air in. Each of the three stages of the complete breath has a different effect. Specifically, the abdominal breathing is very good for controlling *vata*.

Although anybody can

suffer from stress, it's basically a *vata* condition, and therefore lower abdominal breathing is an appropriate treatment for it. Just by taking some time during the day and performing this breathing, one can alleviate much of the problem. Of course, the explanation of the complete breath we just gave is superficial. The breathing should be learned from somebody who knows how to do it, because it's possible to breathe wrongly and actually increase tension. So it's wise to find a qualified *yoga* teacher or a good opera singer.

So these are some of the things we can do to help relieve stress.

• *Padmanabha dasa* is a disciple of His Holiness Harikesa Swami, presently engaged as a *pujari* at Nava Jiyada Nrsimha Ksetra in Germany, where he lives with his wife, Madanayasa devi dasi and his six-year old son, Hanuman.



Fig. 1: Three Ayurvedic Pulses Fig. 2: Nose Massage



Fig. 3: Yoga mudra



# Pure Food for the Soul

## Prasada Means More Than No Meat, Fish and Eggs

by Rambhoru devi dasi

Srila Prabhupada used to refer to the Hare Krsna Movement as a "kitchen religion". Just as hearing and chanting about Lord Krsna helps us become free from the contamination of material energy, so does honoring the Lord's *prasadam*.

Some of the special qualities of *prasadam* is that it is food cooked with pure ingredients and offered to the Lord with love and devotion. To prepare *prasadam* properly we must understand that God is the supreme enjoyer, not a common person who eats whatever is given to Him. Even an ordinary powerful personality such as the President of the United States will not accept food from the local "greasy spoon" restaurant.

Offering Lord Krsna food with love and devotion also implies that the offering is made choosing well-balanced, clean, and healthy combinations of ingredients. Also, it is harmful if we eat too much or too little food.

Prabhupada says in the purport to *Bhagavad-gita* 17.8-10:

*"The purpose of food is to increase the duration of life, purify the mind and aid bodily strength. This is its only purpose. In the past, great authorities selected those foods that best aid health and increase life's duration. Remnants of food may be eaten only when they are part of a meal that was first eaten by saintly persons, especially the spiritual master. Otherwise the remnants of food are considered to be in the mode of darkness. They increase infection and disease."*

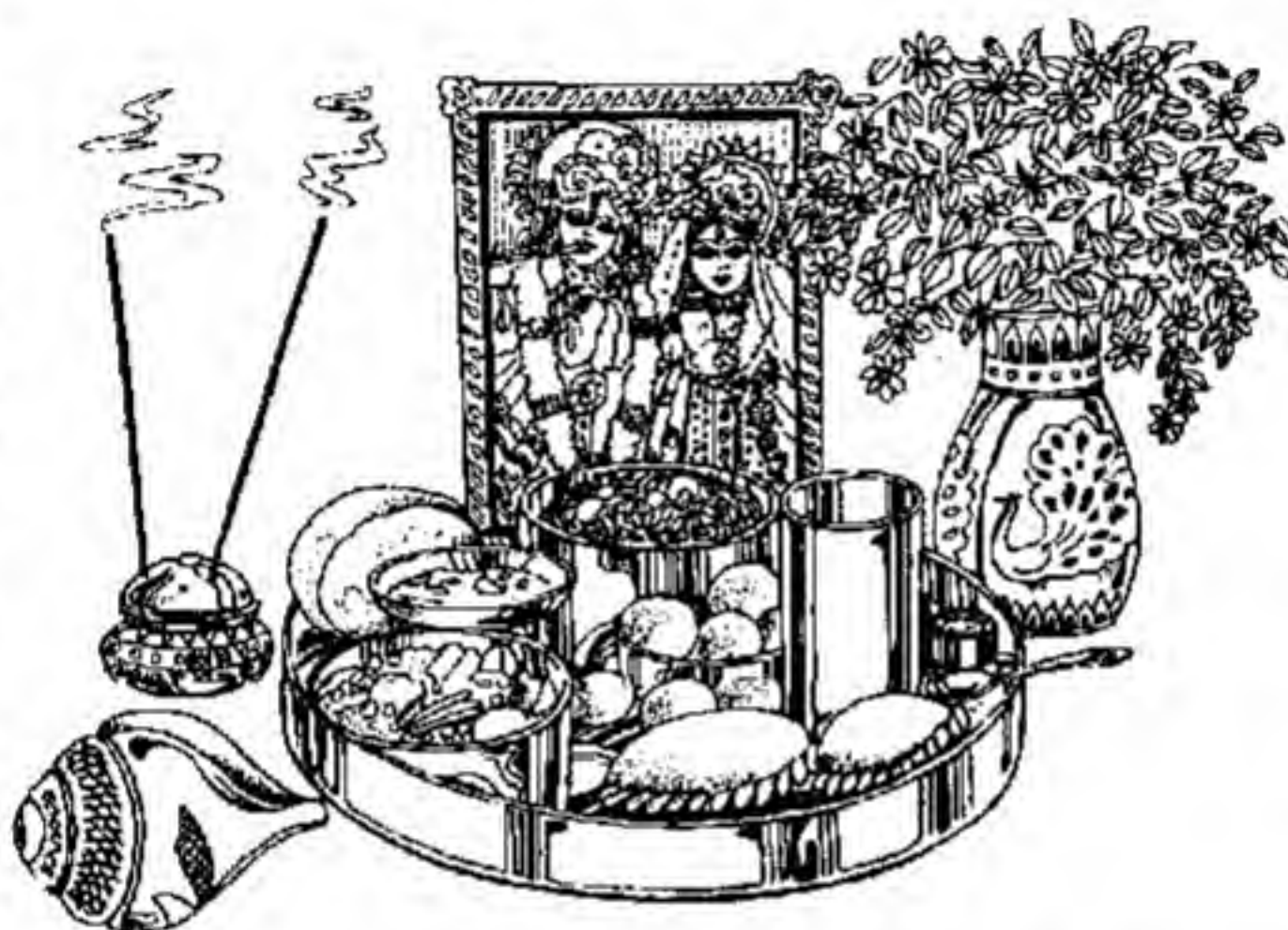
*Of course, devotion and love are the chief things which the Supreme Personality of Godhead accepts. But it is also mentioned that the prasadam should be prepared in a particular way."*

In some of our ISKCON temples the mood prevails that anything we

put in front of the Deities becomes *prasada*, and if we eat it, automatically it will protect us from disease. We are assuming here that the cook has carefully, cleanly and in a healthy way prepared a meal in the mode of goodness.

In the *Puranas*, it describes three factors qualifying first-class *prasadam*:

1) the pure consciousness of the



cook; 2) the pure consciousness of the person offering food to the Lord; and 3) the pure consciousness of the person eating *prasada*.

I have visited ISKCON kitchens around the world and often met devotees who felt compelled to cook for themselves in self-defense. They repeatedly try to honor what is served from the temple kitchen—and repeatedly fall ill.

Why? There must be something impure going on in one of the above three categories.

The *Ayurveda* says there are three causes of disease: overeating, uncleanliness and anxiety. Overeating and anxiety depend on the consciousness of the person eating the food, but cleanliness (in body and spirit) depends on the cook.

If the cooks are in material consciousness, suffering from anxiety, anger, envy, passion, lust or greed, they will infuse the preparations with that emotion. The consciousness of the cook is hidden in the food. One

look at the habits of a cook and we can understand their consciousness. To ensure a clean consciousness, it's imperative to regularly purify the heart by glorifying God's Holy Name, and keep good personal hygiene by regular bathing and wearing clean clothes, especially while cooking. Naturally, a person with a clean heart will find filth and disorder intolerable in his surroundings.

Srila Prabhupada wanted devotees to associate together by taking *prasadam*. However, he also acknowledged that everyone is an individual who may require their own diet in order to maintain their health. Once during a morning walk, an ISKCON leader complained to him that some devotees were following special diets. One devotee then mentioned to Srila Prabhupada that at

times he felt sluggish in his devotional service when the temple food was too heavy for him. When Prabhupada asked what he preferred to eat, the devotee answered that during summer he was more active when he ate fruits rather than grains.

Srila Prabhupada replied: "So you take fruit. Fruit is also offered to the Deity. There are varieties of *prasada*. So whichever suits, you can take. Anything artificial is bad."

The temple *prasada* should be so palatable, healthy, and inexpensive that householders will consider it preferable to eat at the temple rather than at home. Then, they can not only eat in association with other devotees, but also give the money they spent cooking at home as a donation to the temple.

Often, we find that temple managers, in an effort to cut financial corners, skimp on the kitchen budget, thinking it will increase the funds they have for temple maintenance or preaching. But Srila Prabhupada was



first of all concerned with the satisfaction and health of the temple servants. If the devotees are not healthy or enthused, the service to the presiding Deity of the temple will also suffer. Whatever *Laksmi* might be saved today in providing cheap, poor quality food, will be paid later for medical bills, medication and *sankirtan* lay-offs.

Many of our Indian temples are serving food to devotees prepared by hired cooks who are not *brahmanas*, not to speak of their having any sincere interest in the health and spiritual upliftment of the servants of Srila Prabhupada's preaching mission.

*Prasada*, alongside *kirtan* and book distribution are our most impor-

tant preaching weapons. Practically speaking, before we are even able to understand what Prabhupada is saying in his books we must undergo years of purification through *prasadam* and *kirtan*. Without pure eating, there is no question of pure hearing.

The first American corporations used to think that if they minimized the salary of their employees they could earn more profit. To their surprise, the poor health and satisfaction of their employees decreased their production, and so ultimately the profit of the employer also decreased. One smart employer created incentives for his employees whereby they could afford proper housing and

food. As the production of the employees increased, so did his profit.

The point is clear: "an army runs on its stomach." It is vital to see to all the details of kitchen management to ensure the well-being of the whole community.

A contented society, free from the Kali-yuga qualities of quarrel and hypocrisy, are our movement's most valuable product. "Love goes through the stomach," so the cook has a great responsibility for the consciousness of the devotees and a wonderful opportunity to inject pure love of God into all who eat from his or her hands. As stated in the *Srimad Bhagavatam*: "If you water the root of the tree all the leaves will be satisfied." ❧

## The Beginning of a Hatha-Yoga Practice

by Krodhasamani devi dasi

**H**atha-yoga practice is a holistic approach to balancing the body. Even a small practice will bring alignment, hormonal balance and a lightness to one's life.

A devotee's lifestyle is filled with many activities within the scope of *bhakti-yoga*. Waking early during *Brahma-muhurta*, a devotee engages for a total of four hours in chanting, dancing, and sitting for *japa*.

After *sadhana*, devotees engage in service according to their different propensities. Devotees who cook often spend hours standing on their legs, while those who distribute books take stress in their spine. Computer work strains the eyes, shoulders, and wrists, and *pujaris* are constantly kneeling and twisting to dress the Deity.

When one performs repetitive actions over a period of time, the skeletal structure becomes imbalanced. Because of hard work, one does not rest his nerves and internal organs.

By taking time each day to practice a sequence of *asanas*, one maintains the alignment of the skeletal structure, which leaves ample space for internal organs. The nerves are stretched, and thus strengthened. After a practice, the body feels light and open because *prana* has been absorbed by each

cell.

In a practical sense, cooks would do well to practice an *asana* that allow their legs to invert, thus giving rest to the veins and heart. Book distributors could perform *asanas* that strengthen the spine and restore the nervous system. Devotees who preach and interact with people for long periods of time can benefit from inverted poses that refresh the brain. And all devotees can practice some twisting postures for the liver and kidneys, especially a day after feasting.

Of course, a person has to learn

correctly and practice to experience results, but it is unnecessary to practice for a long period of time. Simply weave the exercises into your daily life and the result will be a *sattvic* stability in the body. As the body becomes balanced, the individual's choices of food, conversation, and activities will gradually move towards the mode of goodness.

So, how to start? I teach *hatha-yoga* in the New Dwarka (Los Angeles) community. Anyone can write to me and describe their lifestyle, injuries, and so on. I will design a short practice to begin, and we can communicate from there.

Starting slowly but steadily is the most important point. Seeing and feeling the results and the way they affect your service will have you appreciating the Vedic art of *hatha-yoga*. Let us use as much as we can from the *Vedas* in the service of Srila Prabhupada.

Srila Prabhupada's desire was that we work together. Let us continue to serve each other. That is where the true nectar of *bhakti yoga* is.

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# Vaccinations—To Jab or Not to Jab

by Raga Manjari devi dasi

Parents have an enormous responsibility to protect their children, both physically and spiritually, until they are able to make their own informed decisions.

This article is to educate parents about the vaccination issue, so that they may weigh the facts rather than be influenced by the fears. The need for parents to make their own decision was highlighted by the statement from an American doctor who refused to vaccinate his own child against measles, while continuing to vaccinate his infant patients: "As a parent I have the luxury of making a choice for my child. As a physician, legally and professionally, I have to accept the recommendation of the profession."

A growing number of health care professionals are questioning the efficacy and dangers of vaccination. The evidence that supports this attitude against vaccinations is mounting.

## POSSIBLE ADVERSE EFFECTS OF VACCINATIONS

**Long-term effects:** The raised risk of immune system damage later in life.<sup>1</sup>

Dr R. Moskowitz states: "Even if the measles vaccine could be shown to reduce the risk of deaths or serious complications from the disease, it still could not justify the high probability of anti-immune diseases, cancer and whatever else may result from the propagation of latent measles virus in human tissue culture."<sup>2</sup>

Studies exist that link vaccines with the also inexplicable increase in chronic diseases such as arthritis, eczema, multiple sclerosis, allergies, heart disease, Reyes Syndrome, cancer, and many others.<sup>3</sup>

**Short-term effects:** Triple antigen immunizations (the standard immu-

nization against diphtheria, tetanus and pertussis) have been linked with the cot death syndrome or SIDS [Sudden Infant Death Syndrome]. Out of 145 SIDS deaths in Los Angeles County in California in 1979-1980, 53 died within twenty-eight days, six

ralysis was most commonly found in the injected limb.<sup>5</sup>

A study conducted in Melbourne, Australia, showed the following reactions after 8,000 triple antigen of diphtheria vaccinations:

- 10 per cent had persistent crying
- One in 13 persistent screaming
- Three in 1,000 convulsions
- One in 4 suffered irritability or vomiting.<sup>6</sup>

American osteopath Daniel Landor stated: "Immunizing children at two to six months is the largest cause of upper respiratory tract infections, allergies and ear infections."

A group formed in England called "Parents of Vaccine Damaged Children" has 182 children on record as having suffered severe brain damage that occurred within twelve days of vaccination.<sup>7</sup>

I have personally treated patients who developed epilepsy within two days of a triple antigen vaccination, and others who suffered chronic warts.

## How do vaccines cause damage?

There are three aspects that make synthesized vaccinations dangerous to humans:

1) **Mode of administration:** Vaccinations are injected directly into the blood and therefore bypass the normal pathways of infection. The immune system has normal ways of coping with infections entering along the natural pathway. By injecting the live viruses

into the blood stream, the virus can directly attack organs that would otherwise be defended by mucosal and intestinal immune mechanisms.

2) **Quality of vaccine:** (a) Because the virus is weakened (or attenuated)



within twenty-four hours and 17 within a week of triple antigen immunizations.<sup>4</sup>

There is evidence that people can get other infectious diseases after vaccination—so-called provocation dis-

***'Immunizing children at two to six months is the largest cause of upper respiratory tract infections, allergies and ear infections'***

eases. In 1949, during a polio outbreak in Victoria, Australia, 29 out of 375 polio cases were found to have had diphtheria and/or pertussis vaccine between five and thirty-two days before the onset of the disease. Pa-



before injection, the complete immune response is not brought into action to eliminate the virus from the body, resulting in toxic build-up; and (b) the vaccination is often combined with dangerous chemical adjuncts, such as aluminum hydroxide, to keep the virus active in the body for a longer duration.

### 3) Quantity of vaccination injected:

A relatively massive amount, compared with the quantity taken in during natural exposure, is injected into the body. This also leads to a buildup of toxins that cause side effects.

Natural health practitioners agree that not only do vaccines harm the gross physical body, they also disturb the subtle spirit-like energy from which all vitality originates.

It is clear that the method of synthesizing viruses from animal serum and injecting them into the human blood stream is far from the process of natural immunity. Vaccination perverts rather than duplicates the process of nature.

It isn't surprising, therefore, that many people are looking for alternative measures to protect their children's welfare.

### NATURAL OUTLOOK ON IMMUNITY

The theory of natural immunity is based on the work of Bechamp, a contemporary of Pasteur. It states that we have all kinds of bacteria-bearing disease within and around us, and that we get sick only when the body's resistance is low due to poor diet, poor hygiene, overcrowding, lack of exercise or sleep, exposure to pollutants

such as smoke and alcohol, or emotional upsets.

This viewpoint emphasizes that the primary cause of disease is not bacteria, otherwise all unvaccinated people exposed to the infection in a similar way would become ill. This does not happen.

The disease occurs initially be-

***'The disease occurs initially because of the individual's inability to cope with the invading bacteria due to a weak natural immunity. Each childhood disease is considered an immunity building block, gradually strengthening the individual's resistance to disease'***

cause of the individual's inability to cope with the invading bacteria due to a weak natural immunity. Each childhood disease is considered an immunity building block, gradually strengthening the individual's resistance to disease.

Vaccination only confers temporary immunity from a disease, leaving the individual vulnerable to contracting it as an adult when the symptoms and complications are often more severe. Experiencing measles or chickenpox as a child provides life-long immunity.

### NATURAL ALTERNATIVES

The decision not to vaccinate your child should be accompanied by a positive decision to take other action. There are two main methods to build your child's natural immunity:

#### 1) Diet and lifestyle measures:

- Ensure a continuing balanced diet for yourself and your child.
- Protect children from smoking, alcohol and chemical pollutants.
- Breastfeed your child for at least nine months where possible.

- Provide an emotionally stable home environment.
- Ensure proper hygiene, and try to isolate children from infected people.

### 2) Homeopathic and herbal preparations:

The founder of homeopathy, Dr Samuel Hahnemann, was vaccinating patients with homeopathic remedies in the early 1800s and the same remedies give excellent results today. These vaccinations defend the body against the gamut of childhood diseases without

the side effects.

The following program of medicines can be given as a basic alternative prevention against childhood diseases.

There is a basic program for immunization from birth, and a supplementary program for use during an outbreak. The remedies should be obtained only from a homeopathic doctor and used according to their guidelines.

### Basic Program for Protection from Birth:

Age Given	Remedy
2 months	Pertussin (M)
3 months	Tetanus Toxin (M)
4 months	Lathyrus Sativus (200)
5 months	Diphtherinum (M)
6 months	Tetanus Toxin (M)
9 months	Lathyrus Sativus (200)
10 months	Pertussin (M)
12 months	Tetanus Toxin (M)
13 months	Morbillinum (M)
14 months	Parotidinum (M)
16 months	Diphtherinum (M)

DISEASE	INCUBATION	QUARANTINE PERIODS
Chickenpox	14-21 days	Until scabs are gone
Diphtheria	1-5 days	Doctor's certificate
Measles	7-14 days	Five days after rash starts
Mumps	12-28 days	Ten days after swelling starts
Rubella	14-24 days	Five days after rash starts
Whooping cough	7-14 days	Doctors certificate.



18 months	Tetanus Toxin (M)
20 months	Lathyrus Sativus (200)
22 months	Pertussin (M)
25 months	Morbillinum (M)
26 months	Parotidinum (M)
28 months	Diphtherinum (M)
30 months	Tetanus Toxin (M)
32 months	Pertussin (M)
36 months	Lathyrus Sativus (200)
40 months	Diphtherinum (M)
42 months	Tetanus Toxin (M)
48 months	Lathyrus Sativus (200)
56 months	Tetanus Toxin (M)
60 months	Lathyrus Sativus (200)
12 years	Rubella (M)
14 years	Rubella (M)

*"Not only does homeopathic medicine offer an improved means of curing a disease, it stimulates the body's immunological defense system both specifically and generally, and thus provides prophylactic protection comparable to that of vaccination, yet without the side-effects."*

Recommended reading: "Pasteur Exposed" Germs, Genes, Vaccines, by Ethel Hume. Pub 1989 BOOKREAL.

For remedies or information, contact Caroline Robertson (Raga Manjari devi dasi), phone: (001161 70) 985-920.

If the disease has already developed, seek treatment from a homeopath and discontinue previous course outlined. Other herbal and nutritional supplements to confer strong immunity may be given by themselves or in conjunction with the homeopathic.

These include:

Echinacea fluid extract, 10ml daily  
Ascorbic Acid, 50mg daily  
Hypericum Perfoliatum, 1 cup tea daily.

I urge all parents to research the pros and cons of vaccination before making

***'Natural health practitioners agree that not only do vaccines harm the gross physical body, they also disturb the subtle spirit-like energy from which all vitality originates'***

ing their decision. The choice is yours; be sure it is in your child's best interests.

I hope this article has stimulated your interest in the subject in order for all parents to make an educated, sober decision.

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6. Ferry B, *Incidence and Type of Reaction to TA and DT Vaccines* Medical Journal of Australia, 1982.
7. Rosemary Fox, *Secretary Parents of Vaccine Damaged Children*.

• Raga Manjari is a qualified homeopathic and naturopathic doctor. She serves in the Mayapur Bhaktivedanta Ayurvedic Clinic and in a private clinic in Australia.

For further enquiries or medicines, she may be contacted at the following address:

7 Darlington Close  
Reef Park  
Port Douglas, 4871  
FN QLD,  
AUSTRALIA.

## SUPPLEMENTARY PROGRAM WHEN EXPOSED TO POTENTIAL INFECTION

**Pertussis (Whooping Cough):** Take Pertussin (30) daily for two weeks after contact with carrier.

**Tetanus:** Take Ledum Palstre (30) daily for three days after breakage of the skin.

**Polio:** Take one dose of Lathyrus Sativus (30) every three weeks during an outbreak of polio.

**Diphtheria:** Take one dose of Diphtherinum (30) each week for four to six weeks during an outbreak of diphtheria.

**Measles:** Take Pulsatilla (6) nightly from the third day after contact with carrier to the sixteenth day. Alternatively take Morbillinum (30) weekly during an outbreak of measles, and use Pulsatilla (6) if symptoms develop.

**Mumps:** Take Parotidinum (30) weekly during an epidemic or after contact with a mumps carrier. Use Pilocarpine (6) daily if symptoms develop.

**German Measles:** Take Pulsatilla (6) night and morning for ten to fourteen days after contact with carrier.

**Colds and Flu:** Take the nosode Influenzinum (30), preferably the relevant strain, every two weeks during an outbreak. Alternatively take Arsenicum Album (6) three times daily during an outbreak.

It must be stressed that if a disease has developed, then the use of the above remedies may be contra-indicated because they are intended to be used before, and not necessarily after, infection. If your child catches a disease, then an experienced homeopathic practitioner should be consulted. This is because the selection of the appropriate remedy may come from a large list and depends entirely upon a careful evaluation of existing symptoms. However, excellent results are possible in relieving the symptoms of an established disease using homeopathy.



# Astrology and the Devotee

by Hamsavatar dasa

**I**s Vedic astrology something devotees can utilize? We've often heard, "a devotee should depend on Krsna."

Taking advantage of the knowledge available through Vedic astrology does not necessarily interfere with dependence on Krsna. Vedic astrology is a spiritually based science meant to help people in executing duties in life by giving them correct timing for specific actions. It is a holy science unfortunately given a "black eye" in modern times due to many unscrupulous persons degrading it to a system of mere fortune-telling. This is not the intended purpose of this great Vedic science.

## AUTHORIZED

Astrology is a bonafide Vedic science, propagated by the topmost devotees of the Lord. The father of Vedic astrology is Parasara Muni, the father of Vyasa, and the authorized scripture is the *Parasara Hora Sastra*. Parasara states in the last chapter of *Parasara Hora Sastra* that his preceptor was the sage Saunaka, the author of *Rigveda Pratisakhya*, as well as other Vedic texts. Narada Muni was Saunaka's instructor in this science, and Narada Muni's instructor was Lord Brahma. Astrology propounds devotional service unto the supreme Lord as the ultimate goal of human life. For instance, chapter two of *Parasara Hora Sastra* is entitled "Great Incarnations of the Lord", and begins with describing different *avatars* such as Lord Rama, Lord Krsna, Lord Varaha.

## ROAD MAP

A horoscope is like a road map. One who has a good map of the UK can drive from London to north Wales in the dead of night, knowing the best roads to traverse and the dangers of

certain curves, embankments, etc. Therefore they know when to go slowly and when to speed up. A horoscope will also show times that may be difficult, so that one can exercise caution and when there are peak times for certain activities such as monetary investments in business and

commitments such as marriage.

## MEDICAL ASTROLOGY

Perhaps astrology is not relevant for one in the renounced order of life, who has no prescribed duty other than constant preaching and chanting of the holy name.

However, most devotees are not *sannyasis*, nor advanced transcendentalists. Most devotees have their *dharma* to perform, such as caring for their families or working to earn money. Like ordinary people, many devotees have difficulties in balancing different areas of their lives. For instance, as marital disharmony and divorce are major problems in the West today, our devotee communities are also affected.

Vedic astrology can help us understand our physical and psychological strengths and weaknesses. This can help devotees better control their lives and avoid the problems that come from falling victim to negative tendencies. Thus they can have healthier and more productive lives.

For example, ayurvedic medicine considers astrological influences in diagnosis and treatment (as also other medical systems such as Chinese and ancient Greek). In the past, all ayurvedic doctors were also astrologers. The combination of these two sciences allowed them a complete system for diagnosis and treatment of not only diseases of the body, but of the mind. The combination of horoscope and stethoscope both combine well for diagnosis of the physical condition. Up until a few hundred years ago, even in the West, knowing astrology was a prerequisite to becoming a physician.

Vedic astrology can diagnose and help prevent disease far beyond the scope of modern medical science. Its medical astrology can not only foresee diseases a person is likely to contract in their lifetime, but also which parts of the body are likely to be affected, and when it might be likely to occur. The strength of our horoscope will indicate the strength of our body, and its ability to resist disease.

There are certain 'yogas', or combinations of planets, which indicate health or disease. With this knowledge, a person can better regulate their diet and physical exercise. *An ounce of prevention is worth a pound of cure.*

A person's mental health can also be understood from their horoscope. The psychological condition as a whole can be understood through a careful study of the birth chart. There are combinations and planetary conjunctions that can indicate a troubled mind, neurosis, or psychosis.

## OTHER USES

Proper reading of one's horoscope can give other practical and beneficial knowledge about oneself. The birth chart can indicate occupations where householders can successfully earn an honest living. One reason why arranged marriages within Indian society are usually successful is that, utilizing the services of a qualified vedic astrologer, they try to make marriage arrangements where the couple are compatible. It is foolish to choose a mate by 'falling in love,' with no foresight about the future of the relationship. That has led to physical, emotional and sexual abuse, which have tragic consequences in people's lives.

It requires a great amount of knowledge and experience to correctly practice astrology. For instance, a medical astrologer must not only know how to diagnose disease, but also how a person can attain and maintain health—physically, mentally, and spiritually. Just as it is accepted and utilized to great benefit by people in the east, hopefully sincere and knowledgeable practitioners of Vedic astrology will also earn it recognition in the west.

For consultations, further details, and information on lectures or workshops in your area telephone Hamsavatar on (01424) 423019 Fax: (01424) 465398 or write to 6 White Rock Gardens Hastings, E. Sussex TN34 1LD England U.K.



# Rituals for Departed Vaisnavas

by Dina Bandhu dasa

The *Hari-bhakti-vilasa* describes elaborate rituals to be performed when a Vaisnava dies, such as offering *pinda* (food). But in Vrindavan, devotees observe the following simplified version of the last rites for departed Vaisnavas.

The standard procedure is to cremate the body (unless the deceased is a *sannyasi*), but in Vrindavan the bodies of children who have not reached puberty are not cremated but rather cast into the Yamuna River. In the West, the bodies of all deceased Vaisnavas should be cremated.

None of the paraphernalia for the last rites should be collected before the person expires, since keeping such items in the house is inauspicious. As soon as death occurs, one should procure the following things:

- (1) To make a stretcher to carry the body:
  - (a) Two long bamboo poles with many cross pieces;
  - (b) A ball of strong string for tying the poles together;
  - (c) A piece of new white cotton cloth the length the stretcher;
  - (d) Enough straw to line the entire stretcher;
- (2) New garments for the deceased, including new *kaupina* and neck beads and a new *harinama chadar*;
- (3) A good amount of incense;
- (4) One to two kilograms of ghee in a small clay pot or other container;
- (5) Garlands;
- (6) 250–300 kg of wood; an order for this wood should be placed immedi-

ately upon the passing of the Vaisnava, and it should be delivered to the cremation grounds;

- (7) Some sort of powder to make the fire burn hotter (this item is optional);
- (8) Pieces of sandalwood (optional);
- (9) Dried branches of Tulasi wood (optional);
- (10) A clay pot.

many cross pieces should be tied together. The length of the stretcher should be lined with the straw; then the cloth should be placed over the straw and the four corners tied securely. The body should be placed on the stretcher and covered from the neck down with the new *harinama chadar* and the garlands (the face should show). Then the body should

be tied to the stretcher by winding the string diagonally from the cross pieces. In Bengal, devotees usually place tulasi leaves over the eyes of the deceased.

In Vrindavan the body is always carried from the room feet first. Then it is carried to the door of the temple, but not inside. Only in the case of an exalted devotee is the body carried inside the

temple to take *darsan* of the Deities. The stretcher-bearers should place the stretcher on the ground near the temple so that the women mourners, who do not go to the cremation ground, can pay their last respects. The ladies should circumambulate three times counterclockwise (since the deceased has gone to the other side and sees everything backwards), offer flowers and/or garlands, and take the foot-dust of the deceased. Ordinarily this would take place outside the door of the house where the Vaisnava died, but in Vrindavan and other places with a temple nearby, it should be done at the temple.

From the temple or house, the stretcher-bearers should carry the body feet-first in procession. All the men in the procession should have their *sikhas* untied. Incense should be



*After the passing of Haridasa Thakura, Lord Caitanya took his body and danced with it in great ecstasy*

After the Vaisnava dies, all the men should untie their *sikhas*, signifying that they are in mourning. The *Hari-bhakti-vilasa* instructs that except while one is mourning or sleeping, an untied *sikha* is very inauspicious. The men should keep their *sikhas* untied for one or more days, depending on how close they were to the deceased.

The body should be bathed, dressed in new cloth, and adorned with *tilaka* and a new *kanthi-mala*. Little wads of cotton should be inserted into the nostrils in such a way that the cotton hardly shows. (This cotton is apparently meant to keep any bodily fluids from coming out.)

As the body is being prepared, a stretcher should be assembled from the materials listed above. With the string, two long bamboo poles and the



burning near the body throughout the procession; someone may carry the incense, or it may be affixed to a corner of the stretcher.

In Vrindavan, depending on where one lives, the procession stops either at the Vrindavan Bihari Temple (just down the street from the Radha-

***'Since it is said that if one has never bathed in the dust of Vraja one's whole life is wasted, all the mourners take a pinch of Vraja dust and throw it on the body.'***

Damodara Temple), or at Jñana Gudri. Here the stretcher should be placed on the ground, and, since it is said that if one has never bathed in the dust of Vraja one's whole life is wasted, all the mourners take a pinch of Vraja dust and throw it on the body. Then everyone circumambulates the body counterclockwise three times.

Now the stretcher-bearers carry body head first to the cremation grounds. This is the system in Vrindavan. In other places the body may be carried the whole way either head first or feet first.

After the procession arrives at the cremation grounds, the body should be placed on the ground, and everyone should lend a hand building the pyre. (All the wood and dried branches should already be there.) To keep the wood in order, two rows of posts should be pounded into the ground, with the rows separated by the width of the pyre. Then two rows of wood should be laid length-wise, end-to-end in an east-west direction. On top of this, place sticks of wood cross-wise, then again two rows length-wise, and once again a layer crosswise. This pattern allows for good air circulation. Then comes a layer of thin, dried branches. Once again, repeat the pattern until two-thirds of the wood is used.

Now the body should be untied and all the garlands thrown into the Yamuna. The *harinama chadar* should be given to the local cremation-ground *candala*. In fact, he gets everything that comes along with the

body. Somebody once placed a deceased devotee's gold-rimmed glasses on the body before the procession. When the mourner tried to take them off at the cremation grounds, there was a big fight. The *candala* won. Whatever goes to the cremation grounds never comes back.

Next the body, still on the stretcher, should be lowered into the Yamuna for a bath. Afterward, the body should be taken off the stretcher and placed atop the pyre, with the head facing west. The deceased's hands must be placed under the body; otherwise they rise up in a most gruesome and eerie way as the body burns (I've seen this). Then everyone should sprinkle some Yamuna water on the body.

The remaining wood is then placed over the body. If sandalwood is available, it should now be placed on top of the body, along with dried *tulasi* branches. (The *Puranas* state that one twig of *tulasi* makes all the wood into *tulasi*.) The wood should be placed around the head in such a way that there is space over the head for at least one layer of wood. Then the thin dried branches should be placed all around the pyre.

The eldest son now takes a bundle of burning straw and circumambulates the body counterclockwise three times. Then he sets fire to the head, followed by the other places around the pyre. At this time some type of powder is usually thrown on the pyre to make the fire burn hotter. Powdered sugar may be used for this purpose. Frankincense and myrrh can also be sprinkled on the fire.

After about an hour, when the skull is very hot, the eldest son takes one of the bamboo stretcher poles and gently pokes the head to crack the skull. Then from a clay pot or other container tied to the end of the other stretcher pole, the eldest son pours ghee over the head.

When the body is completely burned, all the ashes should be pushed into the Yamuna. With water, the coals are then extinguished and the area cooled down. Then the eldest son draws a circle in the sand. In the middle of the circle he writes *mara* (death), but in actuality he

writes *aram*. (Remember, the deceased has crossed over to the other side and is looking back.) Then this sand is scraped up and thrown into the Yamuna.

The eldest son then takes a clay pot filled with water and drops it on the spot where he wrote *aram*. Someone says: "Don't look back," and then everyone turns and walks away without looking back. They go upstream and, if the weather is not too cold, they bathe with their clothes on. On the way back through the bazaar, all the *brahmanas* buy new threads, since the ones they wore at the cremation grounds will have to be replaced. Everyone may chew some neem leaves to purify his mouth.

After a few days, all the mourners should hold a meeting and offer their remembrances and glorification of the deceased, and they also perform *kirtana* for his or her benefit. So that all the Vaisnavas will bless the departed soul, a feast should be held for their pleasure after thirteen days. If the deceased is a *sannyasi*, however, the feast should be held after three days.

When a *sannyasi* passes away, the preparations for the funeral are the same as above—new *kaupina*, *lungi*, *kanthi-mala*, etc.—but a *sannyasi's* body is not burned but buried. Salt should be poured into the pit to cover the bottom. Then the body should be placed into the pit sitting in the lotus position and facing east, with his

***'After a few days, all the mourners should hold a meeting and offer their remembrances and glorification of the deceased, and they also perform kirtana for his or her benefit.'***

right hand in his bead bag, just as if he were performing *bhajana*. As the whole pit is filled with salt, someone must hold the body steady. Then the body should be covered with dirt, and some sort of temporary marker should be placed directly above the spot where the body is interred. ❀



# News from Around the World

## DEVOTEE IS RECOGNIZED FOR WORK ON AIDS

On World AIDS Day, December 1, 1995, ISKCON devotee Damodar Swarup dasa received the Shiromani '95 award from the World Health Organization, the Holistic Association, and East-West University, California, and from the Honorable Chief Justice of West Bengal and the Central Health/Education Minister. They cited his dedication to the people of the world and holistic medical approach towards AIDS.

Damodar Swarup dasa's work was based on research from the Atharva Veda and ayurvedic texts. His main emphasis was a holistic approach that includes following the regulative principles: no meat, fish, and eggs; no intoxication; no illicit sex; and no gambling.

## BHAKTIVEDANTA AROGYA ASHRAM DIVISION HEAD: SANKARSHAN DAS

This is one of the multifarious philanthropic and spiritual projects launched by ISKCON in commemoration of the Centennial celebration of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. It aims at serving all Krishna conscious devotees and local people as a charitable clinic, fully equipped with facilities for allopathic, homeopathic and ayurvedic treatment.

### ACHIEVEMENTS:

#### Flood Relief:

September 1995, during the Mayapur flood, more than 300 distressed people were given shelter, along with *prasadam* and free medical treatment for about one month at the Arogya Ashram compound. They attended temple program worshipping Srila Prabhupada and Sri Sri Nitai-Gaur. Local people have praised ISKCON for such a prompt relief program, led by H.H. Jayapataka Swami and H.G. Doyaram das.

#### Old Age Home (Exclusive to ISKCON and Vaishnava devotees)

We have set up an old age home along with the Arogya Ashram for veteran

devotees. The following elder devotees are staying at the ashram: Sripada Krishna das Babaji (age 87), Sripad Shibaprasad Brahmachari (age 85), and Sripad Cunanidhi das Brahmachari (age 90).

#### New Temple Room:

The presiding Deities, Their Lordships Sri Sri Nitai-Gaur and Sri Sri Jagannatha, Baladeva and Subhadra, have been installed in the adjacent temple room with regular *puja*, *arati* and spiritual discourses attended by local people.

#### New Allopathic Medical Unit:

Within two years of inauguration of this ashram, a number of new medical units have been developed. At present the functional units are:

- Eye Department
- Heart and Medicine Department
- Child Health Care and Child Diseased Department
- General Medicine
- Skin Department
- Homeopathic Department
- Physiotherapy Department
- Ayurvedic Department

#### Free Prasadam Distribution:

On Janmastami, Radhastami, Ramnavami, Gaur-Purnima, Lord Nityananda's appearance and disappearance day, and Srila Prabhupada's appearance and disappearance day we hosted lunch programs that were attended by about 800 people.

#### Total Number of Devotees and Hired Staff:

- Resident Devotees: 15
- Visiting Physicians: 6
- Medical Assistants: 5
- Hospital Cleaner: 1
- Gardener: 1
- Office Assistant: 1
- Servant for Old Age Devotees: 1

For the past two years Sankarshan das and his wife, Sachimata devi dasi, have been struggling hard collecting funds to make the Arogya Ashram and Nitai-Gaur temple self-sufficient to carry out ISKCON's welfare activities as outlined above.

## ORPHANAGE

At the Radha Gopinath Temple in Bombay the devotees run an orphan-

age. There are currently thirty-one resident children all from a destitute condition. They are being trained as devotees and are most happy and grateful to be engaged in devotional service.

They attend *mangal-arati*, *tulasi puja*, chant *japa* with the *brahmacharis* in the temple, hear *Srimad-Bhagavatam* class and attend the evening program; they also attend local schools. The children are between 8-15 and are very enthusiastic in their devotional service.

## CHOCOLATE AND GRAINS COOKED BY NON-DEVOTEES

Some good reasons why chocolate cannot be offered:

By the regulations of the World Health Organization, chocolate is permitted to contain a percentage of insect bodies and rodent bodies—up to 120 insect parts or two rodent hairs per cup.

This is because the chopped pods are fermented in great heaps for 3–8 days by the farmers and cannot be protected effectively from such animals. They allow up to 10mg of visible or hard animal excrements per pound. In cocoa powder, 75 insect parts on three tablespoons are permitted.

The increased temperatures during fermentation promote the growth of bacteria and fungi which produce tons of cancer-promoting aflatoxins. Poisonous chemicals like prussic acid, ethylenoxide and nerve gases are used to protect the plants while growing, and during fermentation and transport. These poisons cannot be removed. In the Middle Ages, chocolate was costly in Europe and was used as aphrodisiac or sexual stimulant by decadent aristocrats.

Chocolate ruins the digestion, promotes skin impurities and is deemed by ayurvedic medicine as food in *tama guna*.

The oxalic acid in cocoa inhibits the absorption of calcium and leads to disturbance in the growth of children. Genetic disturbances, deformation of children, diabetes, agitation of the



central nervous system, euphoric states of mind followed by states of fear and depression are all effects of the caffeine and theobromine contained in chocolate. Not so good for spiritual life.

Most of this was researched by Gauracandra prabhu in Wiesbaden.

**Grains:** Bread baked by non-devotees often contains contamination due to the impurity of the workers. (They also like to expectorate into the dough and worse). One leading article by the largest German news magazine, *Stern*, revealed that bread often contains almost exotic chemicals and preservatives, some of which disturb your hormones, promote depression, anger, and so on. One item frequently used in mass manufactured bread is cystine, which according to that article is derived from human hair. Some also add gypsum used normally in plaster. This just the visible side, and more importantly, there are the subtle impurities.

From Nikhilananda das

### DEVOTEES OPEN HEALTH CLINIC IN AUSTRALIA

The Sanjeevani Health Clinic, part of the Bhakti Australian Ayurvedic Institute, has been recently opened in northern Australia. It will offer a wide variety of health treatments such as:

#### AYURVEDA

Including powerful purification and rejuvenation treatments (*Pancha Karma and Rasayana*), herbal supplements; individual guidance on diet; daily routine and preventative measures; music and color therapy.

#### NATUROPATHY

Including iris diagnosis; herbal medicine; nutritional supplementation; dietary guidelines; Bach flower remedies; and counseling.

#### HOMEOPATHY

Means of stimulating the individual's own healing power.

#### MASSAGE TREATMENTS

Swedish; remedial; aromatherapy; reflexology; Californian essalon; Japanese shiatsu; Indian ayurvedic massage for mental and physical well being.

#### REIKI

System of energetic healing.

The practitioners are Rama Prasad, who trained for seven years as an ayurvedic physician, and Raga Manjari devi dasi, disciple of Bhakti Charu Maharaja, who is a qualified naturopath and homeopath. She also studied ayurveda in India.

For appointment or enquiries please contact:

Sanjeevani Health Clinic, 6 Hudson Street, Whitfield, Cairns Qld 4870 Australia. Phone: 985 920.

Bhakti Australian Ayurvedic Institute 7 Arlington Close, Reef Park, Port Douglas, FN QLD, Australia 4871. Phone: (070) 985920 Fax: (070) 315499

### HARE KRISHNA MEDICOS

A team of qualified medical doctors all with specialized degrees, who are deeply committed to Srila Prabhupada's mission and have excellent *sadhana*, and who have private practices or are running a nursing home, are all planning to work together in a Krishna conscious hospital. The hospital is in a suburb of Bombay called Mira Road (across from the Mira Road Temple). So far 10 million rupees have been spent on construction. The construction should be finished by November 1996. The hospital will have 100 beds. Some features of the project are as follows:

1. Run by devotees.
2. Semi-charitable.
3. Free for full-time devotees.
4. *Prasadam* to all patients.
5. Devotional music will be played in all rooms.
6. Sanitarium for devotees.
7. Book distribution to patients.
8. Doctors preaching to the patients.

The consulting physicians are:

Dr. Dhaval Dalal MD (G. Med)

—Consulting Physician

Dr. Ajay Sanke MD (Ped)

—Child Specialist

Dr. Girish Rathod MS (Ortho)

—Orthopedic Surgeon & Spine

#### Specialist

Dr.B. C. Shah MS (G. Surgeon)

—General Surgeon

Dr. Urmila A.Sanke MD (Gyn/Obst)

DGO, DILOG

—Gynecologist & Obstetrition

Dr Ashok Shetty MD, DVD

—Skin & VD

Dr. B. S. Oberoi MS (Opthal)

—Eye Surgeon

Dr Shailesh Baad BAMS

(Gold Medallist)

—Ayurvedacharya

Dr. Yogesh Kodkani MB, BSMD (AM)

—Alternative Medicine

(Natropathy and Acupressure)

Dr. Sandhya Subramanian BDS

—Dentist

X-Ray, Pathology, Sonography, Physiotherapy and Vaccination are also available.

Those interested in further information about the Sri Caitanya Hospital can contact Madhavananda Prabhu (Dr. Ajay Sankhe) at telephone No.811 9298 in Bombay

### SUGGESTIONS TO PROTECT AGAINST MALARIA

#### Ayurvedic

Maha Sudarshana: 2 tablets 2x day with sugar water on empty stomach.

Chirakin Tablet: 1 tab/pill with honey 3x day or as directed.

Maha Konturyadi Pulika: 1 pill with cumin seed tea every 3 hours till fever ends. Thereafter 2x day x 5 days.

Habb Bukkoir: 2 tablets diluted in sugar-water/honey every 4 hours (only if there is still some fever; otherwise not).

#### Homoeopathic

1. Cinchona officinales: China off 200 1 x day for 3 days, or

2. Maleria officinales: 200 1 x day for 3 days, or

3. Nat Mur (Natrium Muriaticum).

From: Dr S.B. Chancasana  
9 East Road, Jadavpur  
Calcutta-32